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Reviews

Annotated Bibliography: “Arabic Papyrology and Diplomatics” New publications 2017 and addenda 2015–2016

Reviewed by Ursula Bsees (Cambridge) / Rocio Daga Portillo (München) / Eugenio Garosi (Basel/München) / Michail Hradek (München) / Andreas Kaplony (München) / Sebastian Metz (München) / Daniel Potthast (München) / Johannes Thomann (Zürich) / Oded Zinger (Jerusalem)

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Overview

The main task of Arabic papyrology and diplomatics remains to provide access to competent editions of unpublished documents on papyrus, parchment, and paper. In 2017, researchers added 48 editions of pre-modern Arabic documents to the database: nine letters (nos. 24, 30, 56, 62, 63, 67), a tax receipt (no. 66), a list (no. 52), ten legal documents (nos. 48, 49, 68, 69), six amulets, prayers, and astronomical texts (nos. 5, 43, 57), and 21 writing exercises of letters and religious texts (no. 7). Most texts come from Egypt during the classical period of Arabic papyrology (8th–11th c.). Exceptions are no. 5 from Iran and nos. 48 and 49 from the Ḥaram collection in Jerusalem. An edition of a *ḥadīṭ* on papyrus (no. 47) and an edition of three early modern Arabic letters (no. 46) complemented these editions. Two papers present documents that survived in “literary” manuscripts (nos. 29, 31). Judaeo-Arabic documents from the Geniza were edited in nos. 18, 34, 35, 36, and 38. From the neighboring fields of Greek and Coptic papyrology,

Remark: An up-to-date overview on publications in the fields of Arabic papyrology and diplomatics can be found on the homepage of the International Society for Arabic Papyrology (ISAP, www.naher-osten.lmu.de/isap), on the homepage of the Munich research group “Arabic Papyrology” (www.naher-osten.lmu.de/papyrologie), and via ISAP’s mailing list (isap@listserv3.auburn.edu). Please send bibliographical references, addenda, and, if possible, electronic copies to andreas.kaplony@lmu.de or daniel.potthast@lmu.de.

we have a number of editions of Coptic (nos. 9, 20, 26, 27) and Greek (nos. 19, 20) documents from Islamic Egypt.

Based on his numerous editions of Arabic letters, Werner DIEM published a glossary of the language of these letters (no. 4). Even though the Arabic Papyri Database is a more comprehensive glossary, DIEM's glossary offers many emendations and considerably improves our reading of Arabic letters.

Except for the proceedings of the fifth ISAP Conference 2012 in Tunis and Kairouan (no. 10; see also nos. 14, 20, 22, 41, 42, 45, 47, 54, 57, 67), the year 2017 has not seen any important conference volumes in the field. However, two collaborative volumes guided the focus on Arabic papyrology and diplomatics in new directions. CROMWELL and GROSSMAN published a volume with contributions examining scribal practices (no. 11; see also nos. 21, 28, 50, 55, and on a related subject, nos. 50, 64) in transcultural comparison. These approaches help us to gain a better understanding of the agency of texts and their scribes. The volume edited by VAN BERKEL, BUSKENS, and SIJPESTEIJN (no. 12; see also nos. 25, 48, 56, 58, 60, 71, and on a related subject, no. 15) combines research in the history of Islamic law with papyrology and diplomatics.

Besides these trends, many individual studies use documentary material to enhance our knowledge of pre-modern societies in the Islamicate world. VAN-THIEGHEM revisits the Qurra letters (no. 42) and TILLIER (no. 58), SIJPESTEIJN (no. 56), and KAMEYA (no. 42) examine the history of administration practices in early Islamic Egypt. AL-JALLAD (no. 16) and DE JONG (no. 41) use Greek sources to enhance our understanding of Arabic in pre-Islamic times. BOUD'HORS (no. 21), CROMWELL (no. 28), and LEGENDRE (no. 45) show how non-Muslim communities in Egypt changed their attitude toward the Arabic language in the first centuries after the conquest.

Much research was done using Judeo-Arabic material from the Geniza. BAREKET (no. 1) explores the networks of Eli ben Amran, an 11th c. Jewish leader from Fustāṭ, in the Mediterranean (and beyond) based on his correspondence. KRAKOWSKI (no. 6) had an even wider scope and wrote a groundbreaking work on the female coming of age in Jewish communities. Smaller studies cover different aspects of Jewish life in the medieval Islamicate world. FRENKEL (no. 32) analyzes book lists to write a history of reading practices. GOLDMAN (no. 38) finds material on the history of the Crusades in the Geniza. WAGNER and OUTHWAITE (no. 50) are more interested in diplomatic correspondence and demonstrate how scribes marked religious identities in Judaeo-Arabic letters. Religious identity and conversions are also the subject of YAGUR's PhD dissertation (no. 8) and a research paper (no. 65).

In documentary studies for the Fāṭimid, Ayyūbid, and Mamlūk periods, DEKKICHE (no. 29) and HORVÁTH (no. 40) follow the well-established method

of using documents copied from literary sources to enhance our knowledge of political history. HIRSCHLER (no. 39) focuses on original documents and investigates how they were archived. VAN BERKEL (no. 60) pursues the well-established method of reconstructing the typical medieval Islamic city by using documents from *waqf* archives.

On the one hand, document-based research on subjects from the Iberian Peninsula continued to redefine the *convivencia* of the cultures by using bilingual documents and showing how different legal concepts were translated (GARCÍA-VELASCO BERNAL, no. 37). On the other hand, several papers discussed the diplomatics of letters (LABARTA, no. 44 and POTTHAST, no. 51) and legal documents (ZOMEÑO/CARRO MARTÍN, no. 71).

Monographs

1. **Bareket, Elinoar**, *Eli Ben Amram and his Companions: Jewish Leadership in the Eleventh-Century Mediterranean Basin*, Eastbourne: Sussex Academic Press 2017.
2. **Berkes, L.**, *Dorfverwaltung und Dorfgemeinschaft in Ägypten von Diokletian zu den Abbasiden* (Philippika / Altertumskundliche Abhandlungen 104), Wiesbaden: Harrassowitz Verlag 2017 (Die überarbeitete Version einer Heidelberger Dissertation). Die Arbeit basiert neben literarischen Quellen besonders auf den griechischen und koptischen Dokumenten aus Djeme/Madinat Habū (7–8. Jh.), Hermupolis/al-Ušmūnayn, Oxyrhynchos/Bahnasā, der Arsinoites/dem Fayyūm und der Gegend von Herakleou/Iḥnās. Die Dokumente aus dem Großdorf Aphrodito/Išqawh mit seinen Steuerprivilegien, einem Sonderfall, werden nur fallweise verwendet. – Im Zentrum der Arbeit steht die Dorfgemeinschaft (griech. *koinon*, *koinotēs*) als finanziell handelnde Einheit vom 4. bis zum 8. Jahrhundert, die dann von der ‘abbāsiden Verwaltung in einzelne Steuersubjekte (bzw. Haushalte, AK) aufgebrochen wird. Diese Gemeinschaft umfasst eigentlich die Dorfelite (kopt. *noč nrōme*). An der Spitze steht ein Dorfvorsteher/Schulze/Ammann (griech. *kōmarchēs*, *prōtokomētēs*, *meizōn*, *hiereus*, kopt. *lašane*, *ape*, arab. *māzūt*) – in Djeme sind es parallel zwei Dorfvorsteher, der Dorfschreiber (*kōmogrammateus*, *grammateus kōmēs*, *gnōsterēs*) und die niedrigen Beamten (*ape*, *stratēgos*). Der arabische Begriff *māzūt* ist nicht vom ägyptisch-griechischen *meizoteros* „Haushaltsvorsteher, Maiordomus“ abgeleitet, sondern wohl vom gleichlautenden syrisch-griechischen. Im Alltag der Streitschlichtung spielen neben dem Dorfvorsteher auch die Mönche der benachbarten Klöster eine wichtige Rolle. (Kaplony)

3. **Cromwell, J. A.**, *Recording Village Life: A Coptic Scribe in Early Islamic Egypt*, Ann Arbor: University of Michigan Press 2017.—A catalog and paleographic study of the works of Aristophanes, a 7th–8th century Theban scribe (148 papyri and ostraca). After the Islamic conquest, the number of Coptic documents, mostly tax receipts, exploded. Aristophanes wrote private and administrative documents and acted as a witness and amanuensis. (Daga Portillo)
4. **Diem, W.**, *Glossar zur arabischen Epistolographie nach ägyptischen Originaldokumenten des 7.–16. Jahrhunderts* (Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek 32), Berlin: de Gruyter 2017. – A complete glossary analyzing words and phrases found in more than 500 published private, business, and administrative letters from the 7th–16th centuries, published by the author himself. The first part overviews and specifies its entries while the second part (appendix) discusses the author's own emendations and those by some colleagues (Khan, Rāgib, Liebrecht). A useful and concise work for the study of Arabic letters. (Hradek)
5. **Kiyanrad, S.**, *Gesundheit und Glück für seinen Besitzer: Schrifttragende Amulette im islamzeitlichen Iran (bis 1258)* (Kultur, Recht und Politik in muslimischen Gesellschaften 36), Würzburg: Ergon-Verlag 2017. – Das Buch behandelt am Körper getragene, mit Schrift versehene Amulette, die vom 8. bis 13. Jahrhundert im iranischen Raum entstanden sind. Das behandelte Material besteht aus drei Dokumentgruppen. Die erste besteht aus drei Amuletrollen aus Papier: 1. David Collection Kopenhagen, Inv. nr. 85/2003 aus Iran; 2. Sotheby's London, 6. 10. 2010 Lot 38 aus Ḥurāsān; 3. Christie's London, 13. 4. 2010 Sale 7832 Lot 12 aus Ostiran oder Afghanistan. Die Texte sind im Anhang ediert und übersetzt (329–339). Die zweite Gruppe wird von 86 Amulethüllen aus Metall gebildet und die dritte aus 66 Anhängeramuletten überwiegend aus Metall, seltener aus Gagat und in einem Fall aus Kalkstein. Die umfangreiche Studie (400 S.) behandelt die literarische Tradition zu Amuletten, Amulette als literarische Gattung, materiale Aspekte von Amuletten und die zugehörigen Akteure und Praktiken. (Thomann)
6. **Krakowski, Eve**, *Coming of Age in Medieval Egypt: Female Adolescence, Jewish Law, and Ordinary Culture*, Princeton: Princeton University Press 2017.—In this landmark book, Krakowski uses hundreds of everyday documents from the Cairo Geniza to examine the coming of age of Jewish women from different social strata arguing for the centrality of first marriage to becoming socially adult while noting the remarkable phenomenon of “the mature virgin.” The book explores a broad range of issues, from the age of first marriage, economics of adolescence and marriage, modesty and mobility, marriage choice, and patrilocality, to the use of legal agreements before and during married life. The book is framed by two general arguments regarding kinship and legal

culture. Krakowski argues that Geniza families were “fluid networks bound together by relationships among individuals’ relatives rather than predictably structured solidarity groups” (37). When it comes to legal culture, Krakowski argues that Jewish courts established their authority by drafting hybrid legal documents that translated contemporary Islamic legal practice into traditional rabbinic format. (Zinger)

7. **Sharon, M.**, *Corpus Inscriptionum Arabicarum Palaestinae VI: J* (1) (Handbook of Oriental Studies Section 1, The Near and Middle East 30, 6), Leiden: Brill 2017. – Edition of 87 inscriptions from Palestine. Nos. 58–78, all from Khirbat al-Mafjar, are of special papyrological interest, since they are marble slabs containing writing exercises in ink from the Umayyad period. (Potthast)
8. **Yagur, Moshe**, *Zehutdatit u-gvulotqehilatiyim be-ḥevrat ha-geniza (me’ot 10–13): gerim, ‘avadim, mumarim* [Religious Identity and Communal Boundaries in Geniza Society (10th–13th Centuries): Proselytes, Slaves, Apostates], PhD dissertation, Hebrew University: Jerusalem 2017.

Collective Volumes

9. **Martínez, Albarrán / Boud’hors, M. J. / Delattre, A.** (eds.), “Coptica Barcinonensia = Journal of Coptic Studies” 19 (2017).–Editions of 29 Coptic and two Arabic papyri from the Palau-Ribes Collection in Barcelona. For the Arabic papyri, see the articles by Dridi and Vanthieghem. (Potthast)
10. **Bouderbala, S. / Denoix, S. / Malczycki, M.** (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden: Brill 2017.–Papers from the Fifth Conference of the International Society for Arabic Papyrology (ISAP), Tunisia 2012. Editions of accounts and lists that shed light on Egyptian economical history. Edition of rare letters of condolence, an almanac, and ḥadīṭ material as well as Greek and Coptic papyri of the Islamic period. (Daga Portillo)
11. **Cromwell, J. A. / Grossman, E.** (eds.), *Scribal Repertoires in Egypt from the New Kingdom to the Early Islamic Period* (Oxford Studies in Ancient Documents), Oxford: Oxford University Press 2017.–This collective volume comprises contributions to a workshop held in Oxford in 2009. Its goal is to shed light on scribal practices, especially on variation in styles, be they scribal in the sense of handwriting or connected to linguistic issues. As the title suggests, a wide historical horizon serves as a backdrop for the broad spectrum of scribal techniques this work explores. Taking various approaches, its contributors cover sociolinguistics, philology of different languages, and several aspects of codicology and text structure. At first, the two initial papers dealing

with pre-modern English texts may seem out of place, but since they mainly discuss the general framework in which the “historical linguist” operates, they present the basic parameters that must be taken into account for all the following papers. This is done in a concise and informative way and includes issues all disciplines face. One of the volume’s most remarkable achievements is the coherence among all the contributions. Though varying widely in their historical and linguistic contexts, they all succeed in both describing specific settings and offering insights that researchers of other disciplines can apply to their respective fields. (Bsees)

12. **Fluck, C.**, *Ein Gott – Abrahams Erben am Nil: Juden, Christen und Muslime in Ägypten von der Antike bis zum Mittelalter* (publiziert anlässlich der Ausstellung *Ein Gott – Abrahams Erben am Nil. Juden, Christen und Muslime in Ägypten von der Antike bis zum Mittelalter*“ vom 2. April bis zum 13. September im Bode-Museum Berlin, vom 20. Oktober 2015 bis zum 14. Februar 2016 im British Museum, London), Petersberg: Imhof 2015. – Outstanding studies put masterpieces in context to illustrate the intermingled history of the three religions from Pharaonic Egypt to the present: reliefs, gravestones, textiles, pottery, and documents. Documents range from a Coptic child’s donation to a monastery to a call for pilgrimage to Mecca. (Daga Portillo)
13. **van Berkel, M. / Buskens, L. / Sijpesteijn, P. M.** (eds.), *Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters* (Studies in Islamic Law and Society 42), Leiden: Brill 2017. – Following the steps of R. Peters, the authors study Islamic law in praxis as rendered in documents of the classical and modern periods. Especially interesting papers include: foreign ownership under Ottomans due to different layers of law (M. v. den Boogert), Ottoman Syrian-Qajar-Uzbekistan-China-Japan court records, proof of East Asian influences in Iran and Central Asia, and the specificity of Islamic law (T. Miura). (Daga Portillo)

Papers

14. **Abdeljaouad, L.**, “Étude épigraphique des graffiti de la grande mosquée de Kairouan”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 113–137. – Edition of ten inscriptions from the Great Mosque in Kairouan, probably dated to the years before 830. (Potthast)
15. **Abdurasulov, U. / Sartori, P.**, “Take Me to Khiva: Shari‘a as Governance in the Oasis of Khorezm (19th–Early 20th Centuries)”, *Islamic Law and Society*

- 24, 1–2 (2017): 20–60. – Materials from Khorezm shed light on a notion of Islamic law as a domain non-exclusive of ‘*ulamā*’. Royal court and governors, not qāḍīs, imparted justice in 19th c. Khorezm. Qāḍīs heard only simple cases or acted on the request of governors. The Khan established a close connection with his subjects by acting as judge. (Daga Portillo)
16. **Al-Jallad, A.**, “The Arabic of the Islamic conquests: Notes on phonology and morphology based on the Greek transcriptions from the first Islamic century”, *Bulletin of the School of Oriental and African Studies* 80, 03 (2017): 419–439. – A linguistic examination of those Graeco-Arabica collected by Kaplony (2015) dated or datable after the Muslim conquest. In addition to describing selected phonological and morphological features of 7th and early 8th-century spoken Arabic, al-Jallad offers a number of amendments to Kaplony’s glossary. (Garosi)
 17. **Arad, D.**, “Welfare and Charity in a Sixteenth-Century Jewish Community in Egypt: A Study of Genizah Documents”, *al-Masāq* 29, 3 (2017): 258–272. – Arad examines the welfare and charity activities of the Jewish *musta’rib* community in Egypt through a notebook of expenses and incomes from 1588–1607 which he reconstructed from numerous Geniza fragments. In contrast to the classical Zionist depiction of this community as static and rural, he shows that it was dynamic, mobile, and open to influence from European Jewish communities in Egypt and that it welcomed Arabic-speaking immigrants from outside Egypt. (Zinger)
 18. **Ashur, A.**, “The India Trade and the Emergence of the Engagement Contract: A Cairo Geniza Study”, *The Medieval Globe* 3 (2017): 27–49.
 19. **Berkes, L.**, “Hypatios, Kulayb and the requisition of milk: A letter from the Senuthios-Archive”, *Zeitschrift für Papyrologie und Epigraphik* 203 (2017): 223–226.
 20. **Berkes, L.**, “Writing Exercises from Early Islamic Bawit: (With an Appendix by Alain Delattre)”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 28–40. – Edition, translation, and discussion of a writing exercise in Greek and Coptic (P.Heid. inv. Kopt. 153) on the re-used back of a 7th century Coptic letter (edited in the appendix by Alain Delattre) from the Apa Apollonos Monastery in Bawīt. Formulaic and terminological features indicate a date after the Arab conquest. (Garosi)
 21. **Boud’hors, A.**, “Copyist and scribe: two professions for a single man?: Palaeographical and linguistic observations on some practices of the Theban region according to Coptic texts from the 7th–8th centuries”, in: Cromwell, J. A. and Grossman, E. (eds.), *Scribal Repertoires in Egypt from the New Kingdom to*

- the Early Islamic Period* (Oxford Studies in Ancient Documents), Oxford 2017, 274–295.
22. **Bsees, U.**, “A Sufi Scroll, a Nasab, a Ta’rikh?: A Medieval Text Still Alive Today?”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 161–178. – Analyse der „Ghunaymī Scroll“, einer 429 cm langen und 30 cm breiten Papierrolle von mehreren Händen, die Bsees 2008 im Schrein des Salāma b. Idris al-Ġunaymī im ländlichen Nildelta gefunden hat, die aber 2012 nicht mehr auffindbar war. Das Manuskript trägt das Kolophon Jahr 647/[1249], erwähnt im Text aber auch den osmanischen Sultan Selim I (gest. 926/1520). Das Werk ist die Genealogie des Rašdān b. Salāma, des Halbbruders des Gründers des Ordens der Ġunaymīya, Ġunaym b. Salāma (gest. 503/1109) bis auf Sa’d b. ‘Ubāda (gest. ca. 15/636) und betont die übernatürlichen Kräfte verschiedener Personen. (Kaplony)
 23. **Bsees, U.**, “Heiligkeit im Narrativ einer Schriftrolle aus dem östlichen Nildelta“, in: Beck, A., Nehring, A., and Herbers, K. (eds.), “Heilige und geheiligte Dinge: Formen und Funktionen“, Stuttgart 2017, 191–201.
 24. **Bsees, U.**, “Zwischen “Eifer, ihn zu erfreuen” und “Ich mache Dich fertig”: Das emotionale Spektrum zweier arabischer Brief auf Papyrus (P.Vind.inv. A. P. 6452)“, in: Hämeen-Anttila, J., Koskikallio, P., and Lindstedt, I. (eds.), *Contacts and Interaction: Proceedings of the 27th Congress of the Union Europeenne des Arabisants et Islamisants Helsinki 2014* (Orientalia Lovaniensia Analecta 254), Leuven 2017, 95–106. – Edition of a 9th century papyrus letter and its unusually emotional and impolite answer (P.Vind.inv. A. P. 6452). (Potthast)
 25. **Buskens, L.**, “From trash to treasure: Ethnographic notes on collecting legal documents in Morocco“, in: van Berkel, M., Buskens, L., and Sijpesteijn, P. M. (eds.), *Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters* (Studies in Islamic Law and Society 42), Leiden 2017, 180–207. – Buskens presents an elaborate study that begins with a recapitulation of scholarly work on Moroccan legal documents, continues with the production, shape, and storage of these texts, and includes theoretical considerations on different stages of their “life.” Many examples from the author’s finds show a lively picture of private archival practice that considerably enriches our view on the treatment and specific value attributed to legal acts. We often deal with documents removed from their social context, so Buskens helps us to regain awareness of people’s interactions with the documents they possess. (Bsees)
 26. **Cromwell, J. A.**, “Five Tax Receipts from Djeme in the Collection of Columbia University“, *BASP* 54 (2017): 143–155. – Edition of five Coptic poll tax receipts

- on ostraca from Thebes (717–725), now in the Rare Books and Manuscripts Library of Columbia University (P.Col.inv.). (Potthast)
27. **Cromwell, J. A.**, “New texts from Early Islamic Egypt: A bilingual taxation archive”, *Zeitschrift für Papyrologie und Epigraphik* 201 (2017): 232–252. – Edition of an archive consisting of 11 Greek-Coptic poll tax receipts and a Coptic loan agreement, probably from the years 700–730, now in the Papyrology Collection of the University of Michigan (P.Mich.inv.). (Potthast)
 28. **Cromwell, J. A.**, “Greek or Coptic?: Scribal Decisions in Eighth-Century Egypt (Thebes)”, in: Cromwell, J. A. and Grossman, E. (eds.), *Scribal Repertoires in Egypt from the New Kingdom to the Early Islamic Period* (Oxford Studies in Ancient Documents), Oxford 2017, 251–273.
 29. **Dekkiche, M.**, “Crossing the Line: Mamluk Response to Qaramanid Threat in the Fifteenth Century According to MS Ar. 4440 (BnF, Paris)”, *Bulletin of the School of Oriental and African Studies* 80, 2 (2017): 253–281. – Study (with edition) of four Mukātabas sent from the Mamlūk Sultan Īnāl to the Qaramanid ruler Ibrāhīm II 1457–1458, found in the MS ar. 4440 (BnF, Paris), a collection of copies of Mamlūk letters. Dekkiche classifies the letters into Mamlūk diplomatics and analyzes them for a better understanding of Syrian, Anatolian, and Cyprian History in that period. (Potthast)
 30. **Dridi, A.**, “2. Lettre mentionnant un calife, un gouverneur d’Égypte et un pagarque du Fayoum”, *Journal of Coptic Studies* 19 (2017): 132–134. – Edition of a fragmentary Arabic letter (P.Palau Rib.inv. 368 verso) dated to the years 789–790 by mention of a Maslama, who is identified as the Egyptian governor Maslama b. Yaḥyā. Coptic letter on recto is edited as P.Palau Rib.Copt. 23. (Potthast)
 31. **Dridi, M.**, “Un contrat d’achat hafsīde d’une résidence d’agrément (burğ) dans la région de Kairouan”, in: Bouhschi, N., Ben Nasr, J., and Arar, M. (eds.), “Campagnes et archéologie rurale au Maghreb et en Méditerranée: Actes du sixième colloque international”, Kairouan 14, 15, et 16 Avril 2016, Kairouan 2016, 247–268.
 32. **Frenkel, M.**, “Book lists from the Cairo Genizah: A window on the production of texts in the Middle Ages”, *Bulletin of the School of Oriental and African Studies* 80,2 (2017): 233–252. – This article discusses and highlights the value of book lists from the Cairo Genizah as an underestimated source for the Jewish medieval society under Muslim rule. Giving a brief overview of the content of book lists and earlier research, Frenkel examines book lists in order to understand the role of books, libraries, and the (re)production of knowledge and raises further questions concerning conceptions of authorship, intellectual property, working methods, and readership. (Hradek)

33. **Friedman, Mordechai Akiva**, “Fatwas for Abraham Maimonides”, *Ma‘arav* 21, 1–2 (2014 [2017]): 329–357.
34. **Friedman, Mordechai Akiva**, “Ha-nagid, ha-nasi, voha-rabbanim ha-šarfati: mashberba-hanhaga bi-yeme r(abbi) Avraham ben ha-RaMBaM” (“The Nagid, the Nasi and the French Rabbis: A Threat to Abraham Maimonides’ Leadership”), *Zion* 82 (2017): 193–266.
35. **Friedman, Mordechai Akiva**, “Ma‘arivshel shabbat be-vet kenestet ha-yerushalim be-fuṣṭaṭ bi-yeme r(abbi) Avraham ben ha-RaMBaM” (“The Shabbat Evening Prayer in the Palestinian Congregation of Fustat in Abraham Maimonides’ Time”), *Tarbiṣ* 85 (2017): 145–199.
36. **Friedman, Mordechai Akiva**, “Mikhtav el r(abbi) Avraham he-ḥasid u-vo-shevaḥ ha-tfila be-fuṣṭaṭ” (“A Letter to Abraham the Pious in Praise of the Prayer Ritual in Fustat”), *Qoveṣ ‘alYad* 25, *Special Issue on Prayer, Poetry and Liturgical Poetry in the Memory of Ezra Fleischer* (2017): 361–381.
37. **García-Velasco Bernal, R.**, ““Alā für Tuṭīla”: Jews and Muslims in the Administrative Culture of Post-Conquest Tudela, c.1118–1220”, *al-Masāq* 29, 3 (2017): 235–257. – Based on bilingual documents (Cathedral Archive/Tudela), this work outlines the pluralistic and autonomous judicial administration of Jewish and Muslim communities in Tudela and their interaction with Christians under the framework of “Fueros”, a debated word that has been translated as *sunna*. (Daga Portillo)
38. **Goldman, B.**, “Mediterranean Notables and the Politics of Survival in Islamic and Latin Syria: Two Geniza Documents on the Frankish Siege of Tripoli”, *Crusades* 16 (2017): 1–19. – Goldman emphasizes the importance of Geniza material in understanding the common people’s perspective on the Crusades. As an example, he edits a Jewish leader’s petition (TS 20.145) to the Jewish community in Tripoli in 1109 to rescue him during a Fāṭimid naval operation. Further sources show that the operation failed, but the Franks allowed him as well as other members of the Muslim and Jewish elites to leave with all their possessions and head to Damascus. (Potthast)
39. **Hirschler, K.**, “Document Reuse in Medieval Arabic Manuscripts”, *Comparative Oriental Manuscript Studies Bulletin* 3, 1 (2017): 33–44. – After an overview of previous research, Hirschler discusses a new approach in dealing with medieval Islamic manuscripts. He shifts the focus from Egypt and Jerusalem toward Syria, scrutinizing the collection of a corpus of more than 400 13th–15th century documentary and literary texts, which have been put to a secondary use in which they survived. He also proposes new thoughts on materiality. The project will address the cultural concept of the re-use of documents, especially the question why certain textual formats show reused material more often than others and what special motivation might have

stood behind a certain way of recycling texts. This leads to further question of archival practice. (Bsees)

40. **Horváth, M.**, “The Sijill Documents as Sources for Fatimid History During Badr al-Jamālī’s Vizierate (466/1074–487/1094)”, in: Hämeen-Anttila, J., Koskikallio, P., and Lindstedt, I. (eds.), *Contacts and Interaction: Proceedings of the 27th Congress of the Union Europeenne des Arabisants et Islamisants Helsinki 2014* (Orientalia Lovaniensia Analecta 254), Leuven 2017, 185–196. – Letters of Caliph al-Mustansir to the Yemeni community complement historical sources concerning the Armenian Vizier Badr b.al-Jamālī. They document Badr’s victories, the creation of a hereditary military Vizierate, and the nominal Fāṭimid lordship in Mecca and Medina in 1075 after subsidies and gifts were sent (Sunni gifts never arrived). (Daga Portillo)
41. **de Jong, J.**, “Arabia, Arabs, and ‘Arabic’ in Greek Documents from Egypt”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 3–27. – De Jong discusses the use of “Arab-” and derivative terms in place, person, and object names in Greek papyri from Egypt. “Arab-” related toponyms and ethnica originated in a (perceived or factual) connection with different ethnic or status-related minorities. With the Islamic conquest, “Arab-” and connected labels came to be pre-eminently associated with the Muslim ruling elite. (Garosi)
42. **Kameya, M.**, “From Qusṭāl to Jahbadh: An Aspect of Transition on the Egyptian Tax-Collecting System”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 141–160. – Kameya examines the terms *qusṭāl* and *jahbadh* based on Arabic papyri, their etymological origins, and their functional development within the tax-collecting system. After a chronological survey of tax quittance documents in which these terms occur, he shows that the *qusṭāl* was gradually replaced by the *jahbadh* from the second half of the 9th century onward, and finally disappeared. (Metz)
43. **Kaplony, A.**, “Eine Anleitung für ein Gebet mit der Doxologie und ein Vater-unser, beide arabisch, auf der Rückseite einer Athanasios- und Basileios-Ikone aus dem Katharinenkloster (Sinai inv. 370)“, in: Schmuhl, Y. and Wipfler, E. Pia (eds.), *Inkarnat und Signifikanz: Das menschliche Abbild in der Tafelmalerei von 200 bis 1250 im Mittelmeerraum* (Studien aus dem Lehrstuhl für Restaurierung, Kunsttechnologie und Konservierungswissenschaft, Technische Universität München, Fakultät für Architektur Band 3), München 2017, 363–365; 594–595.

44. **Labarta, A.**, “Misivas en romance remitidas desde la corte nazarí: Análisis diplomático”, *Anuario de Historia del Derecho Español* 87 (2017): 619–653. – Study of paper, format, layout, and formulary of Romance letters written in the Naṣrid chancery in Granada based on a corpus of 58 letters and eleven medieval copies of letters (1292–1475), now mostly in the Archivo de la Corona de Aragón (Barcelona). Labarta shows that the secretaries followed a formalized standard during those two centuries. (Potthast)
45. **Legendre, M.**, “Arabic Thoughts, Greek Numbers, Coptic Script: Two Accounting Documents from Fatimid Fayyum”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 53–64. – The author discusses two accounting Coptic documents (P.Stras.inv. Kopt. 332 and 333b) from the 11th century. Attesting to the linguistic exchange of the large amount of Arabic loanwords and names into Coptic, the phenomenon of code-switching in these two documents can be understood as the result of increasing forms of contact between Coptic and Arabic beyond bilingualism in Fāṭimid Egypt. (Hradek)
46. **Liebrez, B.**, “Golius and Tychsen and Their Quest for Manuscripts: Three Arabic Letters”, *Journal of Islamic Manuscripts* 8, 2 (2017): 218–239. – Edition of three letters or drafts of letters from early modern Orientalists (1624–1791). Liebrez presents them not only as examples of Arabic epistolography, but also as sources for the history of Oriental manuscripts – their main subject – in early modern Europe. (Potthast)
47. **Malczycki, M.**, “A Comparison of P.Utah.Ar.inv. 205 to the Canonical Hadith Collections: The Written Raw Material of Early Hadith Study”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 101–112.
48. **Müller, C.**, “Legal documents on fourteenth-century injury and homicide cases from the Haram Collection in Jerusalem”, in: van Berkel, M., Buskens, L., and Sijpesteijn, P. M. (eds.), *Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters* (Studies in Islamic Law and Society 42), Leiden 2017, 129–178. – Edition and study of six documents from the Ḥaram collection in Jerusalem. These notarized documents report on the role of Mamluks fighting crime and their interaction with the *qāḍī*. Detailed descriptions of legal procedures and their historical contexts render a rich social portrait of the period. (Daga Portillo)
49. **Naṣr‘ Abdar-Raḥmān, M.**, “al-Ta‘āmulāt al-qaḍā’iyya li-ahl al-ḍimma fi al-Quds al-mamlūkiyya fi ḍaw’ waṭā’iq al-Ḥaram al-quḍsī”, *Annales Islamologiques* 50 (2017): 343–363. – Edition of P.HaramCat. 330, dated 795/1393. On

- recto, there is a testimony on the transfer of the property of a deceased Christian who had died without heirs to the *bayt al-māl* – in accordance with the principles and regulations of Shari‘a law. On verso, there is a qāḍī’s validation of the testimony. (Daga Portillo)
50. **Outhwaite, B. / Wagner, E.-M.**, ““These two Lines ...”: Hebrew and Judaeo-Arabic Letter-writing in the Classical Genizah Period”, in: Cromwell, J. A. and Grossman, E. (eds.), *Scribal Repertoires in Egypt from the New Kingdom to the Early Islamic Period* (Oxford Studies in Ancient Documents), Oxford 2017, 314–332. – Wagner and Outhwaite conduct a comparison between Hebrew and Judeo-Arabic letter-writing based on Genizah documents. Examining the address and invocations of God (“basmala and its equivalents”) and writing the date on letters, they trace complex dynamics of convergence and divergence between both Hebrew and Judeo-Arabic and between Jewish and Islamic letter-writing. (Zinger)
 51. **Potthast, D.**, “Diplomatischer Austausch zwischen Muslimen und Christen: Religiöses Formular in mittelalterlichen Briefen arabischer Herrscher“, in: Hoeres, P. and Tischer, A. (eds.), “Medien der Außenbeziehungen von der Antike bis zur Gegenwart”, Köln 2017, 445–467. – Analysis of religious formulas in diplomatic letters (14th c., examples are letters from Abū-l-Ḥasan ‘Alī/Fez to Yūsuf I of Granada and Yūsuf I to Pedro IV of Aragon). Formulas carried a symbolic value rather than a communication aim. The chancery in Granada tried to adapt its letters to the needs of European diplomacy and used few religious formulas or a disguised call to conversion. This proves that formulas changed over times and were adapted to its times. (Daga Portillo)
 52. **Rāḡib, Y.**, “Une commande d’articles à Fustat rédigée dans le dernier tiers du II^e siècle de l’Islam ou le premier du suivant”, *Annales Islamologiques* 50 (2017): 269–290. – Edition of a list of goods (P.Louvre inv. JDW 22), probably from Fustāt, around 800. The document is especially interesting since we can learn about the prices of goods as well as money and its subunits. (Potthast)
 53. **Regourd, A.**, “Une requête (petition) au calife fatimide al-Ḥākim bi-amr Allāh (Rémondon 1, musée du Louvre)”, *Bulletin of the School of Oriental and African Studies* 80, 1 (2017): 1–7. – Edition of the only known petition to the Fāṭimid caliph al-Ḥākim (P.Louvre inv. Rémondon 1). The document is fragmentary and only small parts of the initial protocol can be read. (Metz)
 54. **Richter, T. Sebastian**, “Changing Money and Shifting Languages in Fatimid Egypt: A Late-Coptic Account Book from the Papers of Noël (Aimé-)Giron”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 41–52. – Die Edition, Übersetzung und Analyse von zwei Doppelblättern eines koptischen Abrechnungsbuch-

- leins (P.Gascour 60) mit dem Doppeldatum 25. Mechir 1063 Märtyrerära/[15. Februar 1063] und 452 AH/[1060–1061]. Es handelt sich um eines der spätesten datierbaren koptischen Dokumente, in spät-koptischer Sprache, mit 14 arabischen Lehnwörtern: ἀλλιπτ–*al-libd*; ἀλμαρωαζ–*al-miršāḥ*; ἀμικτικε–*al-maṣṭakā*; ἀμογθαλλατ<–*al-mutallad*; ἀπαττε–*al-baṭṭa*; ἀχιπιριτ–*al-kibrīt*; ἀλογεπ–*al-wāḡib*; ἀλοσυμλε–*al-ḡumla*; ἀρραπο–*al-rub*‘; ἀσκαπων–*as-šābūn*; ἀσκαρϣ–*aš-šarf*; ἀσσυσε–*as-sanḡa*; ἀσσυρησ–*as-širaḡ*; ἀσσυκκε–*aš-šuqqa*; σαρρηβ–*šarrafa*; τηρηαμ, τηρηαμ<–*dirham*. Unklar bleibt νεικην „gezählt“ (Kaplony)
55. **Richter, T. Sebastian**, “A Scribe, His Bag of Tricks, What It Was for, and Where He Got It: Scribal Registers and Techniques in Bodl.Mss.Copt.(P) a.2 & 3”, in: Cromwell, J. A. and Grossman, E. (eds.), *Scribal Repertoires in Egypt from the New Kingdom to the Early Islamic Period* (Oxford Studies in Ancient Documents), Oxford 2017, 314–332. – Richter examines the “bag of tricks” of an anonymous scribe who wrote two Coptic alchemical manuscripts on the back of unrelated Arabic private letters, probably in the 10th century. The scribe used bi-modular uncial as a base upon which he peppered alternative graphical codes such as minuscule, cryptographic code, Arabic letters, and a set of alchemical symbols. These alternative codes were probably used to convey both a shared intellectual and professional socialization and to be deliberately impenetrable to the uninitiated. (Zinger)
56. **Sijpesteijn, P. M.**, “Delegation of Judicial Power in Abbasid Egypt”, in: van Berkel, M., Buskens, L., and Sijpesteijn, P. M. (eds.), *Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters* (Studies in Islamic Law and Society 42), Leiden 2017, 61–84. – This article is based on the edition of the fragmentary papyrus P.Vind.inv. A. P. 2090 (827–829), which reveals a tripartite legal hierarchy from the chief Qāḍī in Fuṣṭāt to a representative in Fayyūm. Sijpesteijn convincingly places the document in its historical context, which was characterized by a restructuring of administration and centralization efforts. (Metz)
57. **Thomann, J.**, “A Fragment of an Unusual Arabic Almanac for 297 AH/910 CE (P.Berl.inv. 12793)”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 179–196. – Edition of P.Berl.inv. 12793, an Arabic almanac for the year 297/910. Thomann argues that an examination of the almanac’s astronomical data and its decorative elements indicate that this Egyptian document followed Middle Persian models. (Potthast)
58. **Tillier, M.**, “The qadis’ Justice According to Papyrological Sources (seventh–tenth centuries)”, in: van Berkel, M., Buskens, L., and Sijpesteijn, P. M. (eds.),

- Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters* (Studies in Islamic Law and Society 42), Leiden 2017, 39–60. – Against claims of literary sources, papyri do not document the function of *qāḍī* until the end of the Umayyad period. Instead, the governor of Fuṣṭāṭ (and his *ummāl*) performed this role. In Upper Egypt, documents from 9th–10th c. mention a court, *majlis al-ḥukm*, and add data to the history of institutions in Egypt. (Daga Portillo)
59. **Tillier, M. / Vanthieghem, N.**, “Deux quittances de loyer pour un four”, *Bulletin of the American Society of Papyrologists* 54 (2017): 157–165. – Edition of two receipts on papyrus (10th c.) for the rent of an oven (P.Sorb.inv. 2706 verso 2712 verso). (Potthast)
60. **van Berkel, M.**, “Waqf documents on the provision of water in Mamluk Egypt”, in: van Berkel, M., Buskens, L., and Sijpesteijn, P. M. (eds.), *Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters* (Studies in Islamic Law and Society 42), Leiden 2017, 231–244. – Based on Mamlūk Waqfiyyas from the National Archives of Egypt, the author argues that *waqf* is neither a private nor public institution, and as such it plays an important role in the debate on „the Islamic city“. Data on water supply in Mamluk Cairo is also given. (Daga Portillo)
61. **Vanthieghem, N.**, “La correspondance de Qurra b. Šarīk et de Basileios revisitée II: À propos de P.BeckerPAF 3 (P. Lond. Inv. Or. 6233 [1–4])”, *Chronique d’Égypte* 92 (2017), 419–424.
62. **Vanthieghem, N.**, “1. Lettre”, *Journal of Coptic Studies* 19 (2017): 129–131. – Edition of the fragmentary introductory formulae of a letter from the 9th century (P.PalauRib.inv. 444 verso). (Potthast)
63. **Vanthieghem, N./ Younes, K. M.**, “Deux lettres arabes de la collection Palau-Ribes: Réédition de P.MarrowExchanges1 et 2”, *Chronique d’Égypte* 92 (2017): 209–216. – Re-edition of two papyrus letters because of the poor quality of the edition princeps. Both are private letters: No. 1 (P.PalauRib.inv. 35) follows the typical formulary with internal address from the 8th century; no. 2 (P.PalauRib.inv. 36 verso) comes from the 9th century. (Potthast)
64. **Wagner, E.-M.**, “Scribal Practice in the Jewish Community of Medieval Egypt”, in: Wissa, M. (ed.), *Scribal Practices and the Social Construction of Knowledge in Antiquity, Late Antiquity and Medieval Islam*, Leuven 2017, 91–109. – Wagner begins by comparing the squarer writing of communal functionaries with the more cursive writing of traders and argues that the difference must be understood in terms of several factors, not only profession but also provenance of writers, genre, and goal of writing. She continues to explore several further aspects of scribal practice: the changes from draft to final public version, scribal training, and the growth of cursive due to

- Arabic influence and knowledge of Arabic script among different groups in the Jewish community. (Zinger)
65. **Yagur, M.**, “The Donor and the Gravedigger: Converts to Judaism in the Cairo Geniza documents”, in: Fox, Y., and Yisraeli, Y. (eds.), *Contesting Inter-Religious Conversion in the Medieval World*, New York 2017, 115–134.
 66. **Younes, K. M.**, “An Arabic Receipt on Papyrus”, *Archive für Papyrusforschung* 63, 1 (2017): 231–236. – Edition of the papyrus receipt from the year 274/887 for a payment in installments (P.Michael.inv. B 332). (Potthast)
 67. **Younes, K. M.**, “Arabic Letters of Condolence on Papyrus”, in: Bouderbala, S., Denoix, S., and Malczycki, M. (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam* (Islamic History and Civilization 144), Leiden 2017, 67–100. – Edition of a draft of a letter of condolence (P.Cair.EgLib.inv. 2129) and four actual letters (P.CtYBR.inv. 2605 qua; P.Utah inv. 338; P.Cair.IFAO inv. F. 9702; P.Cair.EgLib.inv. 397) from the 8th and 9th c. (Potthast)
 68. **Younes, K. M.**, “Two Arabic Deeds of House Lease Agreement on Papyrus”, *Der Islam* 94, 1 (2017): 57–65. – Edition of two lease contracts (P.Michael.inv. B 720, from 279/892, and P.Gen.inv. 610, from 318/931). (Potthast)
 69. **Younes, K. M.**, “Indecent Clothing and Violence in the Street: A Third/Ninth-Century Arabic Papyrus”, *Annales Islamologiques* 50 (2016): 291–300. – Younes discusses the Islamic legal concept of *al-amr bi-l-ma'rūf wa-l-nahy 'ani l-munkar* and the meaning of the term *'awra* based on the edition of P.Michael.inv. B 1342. The 9th century papyrus was likely drawn up as a draft or rough copy of some kind because important features of legal documents are missing. A witness clause and the general formulary clearly identify it as a testimony. Given the missing formulae and the vague description of the case's circumstances, the text might even be a theoretical exercise in legal writing. (Bsess)
 70. **Zinger, O.**, “A Karaite-Rabbanite Court Session in mid-Eleventh Century Egypt”, *Ginzei Qedem: Genizah Research Annual* 13 (2017): 95–116. – Edition, Übersetzung und Analyse von zwei Dokumenten (Mosseri VII.43 + T-S Ar.53.53; T-S AS 145.299 + T-S AS 135.261 + T-S AS 104.178 + T-S NS 145.160 + T-S NS 324.75 + T-S 6J2.26), die zu den Gerichtsakten eines Erbschaftsverhandlung vor dem gemeinsamen Gericht des karaitischen *nāsī* 'Eli b. 'Amran und des rabbanitischen Gemeindeleiters Josua b. Salomon am 13. Juli 1055 gehören. Zwei Cousins beanspruchen das Erbe ihres gemeinsamen Großvaters Tammām: Mevorakh einerseits, Samuel und seine Mutter Umm Samuel, vertreten durch deren Vater Aaron b. Isaak andererseits. Bemerkenswert ist, dass die Akten die Behandlung und Entscheidung einer strittigen Frage nach der anderen dokumentieren und so den Entscheidungsprozess spiegeln.

Aaron b. Isaak garantiert, dass seine Tochter Umm Samuel sich nicht an ein muslimisches Gericht wenden werde. (Kaplony)

71. **Zomeño, A. / Carro Martín, S.**, “Identify the ‘udūl in fifteenth-century Granada”, in: van Berkel, M., Buskens, L., and Sijpesteijn, P. M. (eds.), *Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters* (Studies in Islamic Law and Society 42), Leiden 2017, 109–128. – Paleographical and typological study of documents in the Archive of the University of Granada. Main characteristics are the lack of certification before Basmala and Tašliya and non-readable witness signatures (‘udūl), whose paleography is studied in detail. Validation of documents and the role of notaries is also treated. (Daga Portillo)

Reviews and Emendations

72. **Bsees, U.**, “Besprechung von: Diem, Werner, Arabische Briefe auf Papier aus der Heidelberger Papyrus-Sammlung, Heidelberg 2013 (Veröffentlichungen aus der Heidelberger Papyrus-Sammlung. N. F. 13)“, *WZKM* 106 (2016): 342–344.
73. **Diem, W.**, “Philologisches zu einem Korpus aus frühislamischer Zeit (P.MuslimState) Teil II”, *ZAL* 65 (2017): 5–37.
74. **Mouton, J.-M.**, “Compte-rendu de: Kaplony, Andreas, The interplay of different kinds of commercial documents at the Red Sea port al-Quṣayr al-Qadim (13th c CE), in: Edzard, Lutz und Guth, Stephan (eds.), *Verbal festivity in Arabic and other Semitic languages. Proceedings of the workshop at the Universitätsclub Bonn on January 16, 2009, Wiesbaden 2010* (Abhandlungen für die Kunde des Morgenlands 72), 94–115” *WZKM* 106 (2016): 349–350.
75. **Potthast, D.**, “Review of ‘Sharon, Moshe, *Corpus Inscriptionum Arabicarum Palaestinae VI J* (1)”, *OLZ* 112, 6 (2017): 518–520.
76. **Potthast, D.**, “Review of ‘Christian Gaubert, Jean-Michel Mouton, *Hommes et villages du Fayyoun dans la documentation papyrologique arabe (Xe–Xie siècles)*”, *Der Islam* 94, 2 (2017): 563–566.
77. **Potthast, D.**, “Review of ‘Pascal Buresi, Hicham El Aallaoui, *Governing the Empire, Provincial Administration in the Almohad Caliphate (1224–1269), Critical Edition, Translation, and Study of Manuscript 4752 of the Ḥasaniyya Library in Rabat*”, *Der Islam* 94, 2 (2017): 553–556.
78. **Sijpesteijn, P. M.**, “Review of ‘Andreas Kaplony, Daniel Potthast and Cornelia Römer, *From Bāwīt to Marw. Documents from the Medieval Muslim World*”, *Der Islam* 94, 2 (2017): 573–577.
79. **Vanthieghem, N.**, “Papyrologica VI: 52–57”, *CdÉ* 92 (2017): 441–445.

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80. **Kaplony, A. / Potthast, D. / Bsees, U. / Berkes, L. / Daga Portillo, R. / Garosi, E. / Reinfandt, L. / Metz, S. / Thomann, J. / Sipl, M. / Younes, K. M. / Zinger, O. / Kleiner, A.**, “Bibliographie raisonnée zur arabischen Papyrologie: Neuerscheinungen 2016 und Nachträge 2013–2015“, *Der Islam* 94 (2017): 527–553.